

R E V I E W.

Saturday, January 22. 1713.

I Am talking of Trade, and I'll keep to my Text; but when something presents which obliges me to turn out of the Way, tho' it digresses from the serious Part I am upon, you must bear with me: *But still I am upon Trade.*

The Case I am going to talk of now, is a strange Piece of trading News come to Town, *they say*, with the *French Ambassador*, and mightily improv'd since his Arrival; (*viz.*) That his Excellency is come over to turn Merchant here, as well as Ambassador, and sundry sorts of Goods they have given us a Catalogue of, which he is to Deal in, such as *French Silks*, *French Wine*, *French Pistoles*, *French Priests*, and the like, all which he imports Custom Free.

Really, Gentlemen, I have always been for an open Trade with *France*, and have often said so in Print, and given you my Reasons for it, and I am so still, whether you had a War or a Peace; but if you can make out this new Story, and make the *French Ambassador* turn Pedlar, I am not for that kind of dealing, *I confess*, especially, considering the Woods he is said to deal in; besides, I believe he has not taken out a Licence, as, you know the Act of Parliament directs in such a Case.

But, let us examine the Particulars, first, his Excellency must set up a Mercer's Shop, and sell *French Silks*: This is to invite, I suppose, the Weavers in *Spittle Fields* to come and trade with him; — which they would be for doing very little to his Advantage, I could assure him, if the Design of making them believe it could prevail.

Yes, says an old Lady, to be sure he does, and it is to prevent the Mob coming about him for it, that he throws so much Money away among them; — I'll warrant you, our Ambassador wont throw his Money about at that rate in *Paris*.

Where note, by the way, that the Difference about Mobs in *England* and in *France*, makes this Conduct of both the Ambassadors very justifiable, (*viz.*) That in *England* we are govern'd by our Mob, and in *France* they know how to govern their Mob, of which hereafter.

As to the ridiculous Story of the *French Ambassador's* bringing over a quantity of *French Silks* to sell, when they can tell us of some that he has sold, or any of his *Retinue*, we may say more of the matter: That they have brought over a sufficient quantity of rich Silks, and other Goods, for their own Furniture, Equipages and Wearing, or perhaps, for Presents where they may see occasion, I make no question, nor is this any thing but what is usual and not at all to the purpose,

all Ambassadors do so; especially, it will not answer the End, in *Spittle Fields*, as above.

Then, as to *French Wines*, — His Excellency, no doubt, *a la mode de Brook and Hellier*, will open his Cellar in *Ormond Street*, and Retail his *French Wines Neat and Natural*, and I wonder much he has not yet thought fit to put a Bunch of Grapes over his Door.

I do confess, since the Misfortunes of *Brook and Hellier*, we are all running into the same Slavery to the Vintners that we were in before, both as to Mixtures and Price; and except here and there an Honest Man, that knows his Interest, and values his Reputation, we are almost as bad as ever we were in that Affair, and Cyder and Turnips will be as dear as ever: But that the *French Ambassador* should set up to Cure us, I can not allow my self to believe, especially when it is apparent that all his Extraordinaries of that, and of any other kind, have, as I am assured, amounted to but a very inconsiderable Quantity, as appears at the Custom-House.

French Pistoles is the next Grievance — but we have worn the famous Story of the *Oyster-Barrel* so Thread-bare, that I think it needless to repeat any any more of it; the Case is short, thus; If what one Party says be true, his *French Money* will have no Effect here; and if what another Party says is true, there is no need of it, and I believe they are both wrong too.

But now as to his last *French Manufacture*; What shall we say? How many Bales of *French Priests* he has brought over with him: This, indeed, the Custom-House Books give no account of; for being Contraband, they are not enterable; and the Duty payable upon them is to be receiv'd at the Gallows, not at the Custom-House.

Now really, Gentlemen, tho' I am as jealous of Popery, as any of you, yet I can not come into this Notion so readily, of the *French Ambassador* bringing over these Priests, for such Reasons as these.

I do not see what should move the Duke D'Aumont to bring 100 Jesuits, as they say he has, over in his Retinue. (1.) It cannot be to Introduce them; they want nothing of that Ceremony; they e'en come as freely hither, as any People whatever, tho' not quite so openly. (2.) It can not be for a Supply, since they assured us before, there are so many in *England*, that they begin to be a Burthen to the Catholics themselves. (3.) It could not be to Protect them, for more than such a number of Priests as he shall demand for his own Chappel, he cannot Protect. (4.) Nor do they

they need Protection, since they live here as Safe and as Easy, and are as Open and Publick all over the Nation, as they can desire; especially if it be true, That there were two Hundred Jesuits in the Parish of *St. Giles's*.

Why then must the *French* Ambassador bring over so many Priests? For my part, if the future Alliances, and Correspondences we have with *France*, if the debauching the Principles and Manners of the common People at Home; if the Divisions and implacable Strife among us, which is now at such a height, as never was known before; I say, If these do not all join to fit us for, and reconcile us to, any Government and any Religion that comes uppermost, I shall have no great Apprehensions from what the Popish Priests that come with the *French* Ambassador may do. God deliver us from seeking Popery; I think we really seek Popery now, as much as that can possibly seek us; where it will end, God knows.

If you will receive Ambassadors from *France*, you must allow them the Exercise of their Religion; and you must allow their Baggage not to be search'd on pretence of Customs, as you do allow to other Ambassadors, or they have not the freedom of Ambassadors: You would think it very odd an *English* Ambassador sent into *France*, should not be allow'd to carry his Baggage with him free, and to carry Protestant Chaplains with him — If the *French* Ambassador has more Priests than his own Chaplains, or than ought to be allow'd him as Chaplains, and those Priests go beyond the Office and Duty of Chaplains, the Law is open, and our Justices of the Peace ought to know how to Execute it; and why it is not examin'd into, and the Truth made appear? The Ambassador cannot Protect them. But here you take the thing by the Lump, and never seek to have it enquired into.

Well then, says one to me, if you are easy at this flux of Popish Emissaries and Priests that are come over hither, to Trade in their Trinkets among us; Why do you not openly Tolerate Popery here, you may e'en as well Tolerate it, as give the Liberty you do? I answer,

I am no easier in that than any of you, and have spoken that plain enough already. But, in the first place, This is nothing to the *French* Ambassador; and therefore, before I go on to that part, I must close the first Point.

The Notions of the Invasions upon Trade, which can be pretended upon the Ambassador or his Retinue, as far as I have seen them, are ridiculous and absurd; Their Goods, other than their proper Ne-

cessaries, which every Ambassador has the Privilege of, I say, their Goods for Trade, are no more exempted from Duties and Taxes than other Peoples: our Prohibitions extend to them, as well as to common Merchants: What Complement may be made them for Goods for their own Use, or for their own Drinking, or Goods that may, as in such Cases some must, pass for such, is not worth mentioning among us; nor any thing but what has always been customary to allow to all Foreign Ministers — to Bribery by *French* Money, and Popery by *French* Priests, if they have any Effect here, as I will not say they have not; yet, I doubt they had that Effect even as fully as they can wish, before the *French* Ambassador came hither, nor can he make it more Worse.

For my part, as to an Ambassador's being received from *France*, that I have nothing to say to, nor is the Question concern'd in this Case; but, I own to you I am not for affronting Ambassadors by any means when they are here, let them come from whom they will, especially, when the matter of Fact is not to be denied.

But a Word now to the Question about Tolerating

I have had many a brush with some honest good People about Toleration, on account of the Church of *Scotland*: And I find you all mighty fond of charging the Church of *Scotland* with Persecution, because they will not allow of a Toleration for Episcopacy, which, as they are stated, they can not do.

But I never found any one of you able to defend the Argument upon any Foundation, but that of a general Toleration of all Opinions, as well Popish as others: And since the Age is running into what is call'd General Toleration, I do not see what they that are for it, can say against Tolerating Popery among the rest, I think it all stands upon one Bottom.

My Opinion is plain, I am for Tolerating none but them; and if you ask me why I am then for Toleration of Dissenters in *England*? I answer you all that I offer to prove, (1.) That the Dissenters in *England* have a legal Demand of their Toleration, and enjoy it as a civil Right.

(2.) That the Dissenters have none of those Qualifications in their Principles, that ought to exempt them from a Toleration.

(3.) The Episcopal People in *Scotland*, have none of those just Objections to make against the Establishment Church there, as can justify a Separation.

And these Three I am ready to defend at all Time.